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USD MAY 16 1977

Southern Cross

65th year, No. 19 Thursday, May 12, 1977

Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

They are out to save Michael–as an alternative to 'Dimes'

Southern Cross Reporter

They call it the Michael Fund. And its object is to save Michael.

Who is Michael? He is the child who might be aborted because he would be born mongoloid, and his condition would be uncovered by the pre-natal test known as amniocentesis.

THE FORMATION of the Michael Fund—International Foundation for Genetic Research was recently announced by Randy Engel, national director of the U.S. Coalition for Life.

In a report of 84 pages the coalition examines the National Foundation—March of Dimes (NF-MOD) prenatal program of combating genetic disorders and calls the report ''Who will defend Michael?''

In a statement following recent publication in the **Southern Cross** and elsewhere of the ''Dimes'' refutation of the charge that they promote abortion, the San Diego Pro-Life League and the Right-to-Life Council of San Diego County call the Michael Fund a ''positive alternative'' for persons with ''moral reservation'' concerning the MOD.

Through Peggy Barry, president of the Right-to-Life Council, the statement reads:

''WHILE NO OFFICIAL policy statement has been made by the board of either group (Pro-Life or Right-to-Life) they do welcome the alternative that the Michael Fund presents.

''A portion of the March of Dimes contributions has been used to support procedures such as amniocentesis for the purpose of targeting defective babies for reasons other than prenatal care, and for the use of live aborted babies in experimentation.



''These practices are unacceptable. The Michael Fund offers a positive alternative to those with moral reservations concerning the March of Dimes.''

THE MICHAEL FUND genetic research program has the support of world famous geneticist and pioneer in Down's Syndrome (mongolism) research, Dr. Jerome Lejeune, of Paris, according to the Coalition for Life.

''I fully agree that we have to care for and defend the Michaels of this world,'' he states. ''We can prevent the killing of innocent children only by forcing the victory. It is only when we are able to help them that others will desist from killing them,'' adds Dr. Lejeune.

According to coalition director Randy Engel, the NF-MOD position of ''neutrality'' concerning the selective abortion of defective children in the womb is unacceptable.

***[Footnote: There is a real Michael. He is seven-year-old Michael Policastro of Murrysville, Pa., who was born Feb. 15, 1969, with Down's Syndrome. He received his preschool education at St. Peter's development center, Monroeville and is currently enrolled at the Clelian Heights School of exceptional Children in Greensburg. His parents are officers in the U.S. Coalition for Life and outspoken advocates in the defense of the retarded and handicapped child and his family].**

Can pictures lie?

Is he receiving communion in hand?

Eyebrows were raised in Rome when this photograph of Pope Paul VI appeared in the Vatican newspaper **L'Osservatore Romano** captioned ''Young Raul Morgan receives the Body of Christ for the first time from the hands of (Christ's) Vicar''. Communion in the hand is not permitted in Italy.

The picture was copied elsewhere, with a similar caption. Then it was queried and NC News discovered that Raul—son of the Panamanian ambassador—was not receiving communion but a rosary in white wrapping, as a memento of his First Communion. The Pope gave the rosary while still holding the ciborium in his hand, thus giving the impression he was giving communion.

At the U.S. Bishops' meeting in Chicago last week the vote on allowing optional communion in the hand did not get the necessary two-thirds majority but was so close that about 20 bishops not attending are being polled for their votes. Estimates unofficially indicate it will be approved for the U.S.



New pornography abuses children, endangers American cities

By Jim Castelli,
NC News reporter

From Save our Children campaigns in San Diego to Stamp-Out-Smut demonstrations in New York the mounting campaigns against ''child porn''—involving children as young as six and seven—have again made pornography a major issue across the country.

But the new pornography battle is different from many in the past. It is no longer a question of legal arguments over whether an adult should be able to buy a book some people consider obscene and read it in the privacy of his own home.

THE QUESTION NOW involves violent crime, child abuse and the deterioration of neighborhoods and cities—if pornography is considered a victimless crime in some instances, it is inextricably bound with crimes which do have victims in others.

Cardinal Terence Cooke of New York issued a sharp attack on the new pornography in a speech April 5. ''The problem of moral degeneracy in print, in motion pictures and in live demonstrations is no longer a marginal question, it is changing the tone and conscience of our whole city,'' he said.

Cardinal Cooke restated the Church's opposition to pornography which he said ''robs sex of all meaning and beauty.'' But he also focused on the broader social and economic impact of pornography.

PEOPLE WHO DISCUSS the issue from a legal viewpoint seem to be divided into two extreme camps: those who want to censor virtually all nudity and four-letter words, and those who believe that any censorship of pornography will lead to a much more dangerous political censorship.

But the impetus toward coalition has come in large part from those considered more liberal on this issue. The major discussion so far has come from Charles Rembar, the civil liberties attorney who won court decisions ruling that **Lady Chatterly's Lover** and **Fanny Hill** could be published.

Writing in the May **Atlantic Monthly**, Rembar suggested that we drop the word ''obscenity'' and instead ''turn our attention to the social interests actually involved''. Rembar stands by his original position. But he argues that First Amendment protection from the suppression of expression does not mean protection from control of expression.

THE SUPREME COURT'S obscenity decisions, he said, have never said obscenity could not be controlled when it involved children, an unwilling audience or expression mixed with action.

Many of the problems involving pornography today are not questions of First Amendment protection but of public nuisance and child abuse, according to Rembar.

Some examples:

—It may be legal to show a movie considered to be obscene inside a theater to an audience which pays to see it. But advertising that movie loudly, graphically and blatantly on the street in front of the theater can be a public nuisance.

—Similarly, prostitution—illegal but inconsistently prosecuted—is no longer a simple transaction; it is frequently merely a cover of a mugging. In addition, prostitutes who canot be charged with solicitation may well be charged as a public nuisance.

—Child pornography, Rembar and others argue, is simple child abuse. There is wide agreement that people who produce child porn material should be prosecuted. But the American Civil Liberties Union, a major free speech defender, argues that sellers of the material should not be prosecuted because of the danger to freedom of expression.

Rembar disagrees. ''The publishers and sellers are principals in this abuse,'' he says. ''Without them it would not occur.''

If the new pornography fighters succeed in avoiding questions of what is ''obscene'' and keep attention focused on other allied violations of law, they could very well succeed in cleaning up some endangered American cities.

Across the nation Around the world

Universal Church

Elbow grease saves cathedral

ST. LOUIS—Elbow grease, an old remedy for dirt, saved the day at the Old Cathedral here after vandals spray painted the building with obscenities and dollar signs. After several special removal methods failed, "we just used water and a bristle brush, not wire, and it came off," said Auxiliary Bishop John Wurm, pastor. "A little elbow grease is best." The cathedral, built between 1831-34, is now a basilica and stands beneath the Gateway Arch.

Lourdes facility houses sick

LOURDES, France—A new hospice has been opened here to house the tens of thousands of sick who visit this Marian shrine each year. Financed by pilgrim donations, the new 350-bed facility stands across the Gave River from the grotto where the Blessed Virgin appeared to Bernardette Soubrious in 1858. The new hospice joins two others built 100 years ago. Last year, nearly 59,000 sick people stayed at the two old buildings.

'Bishop was not executed'

VATICAN CITY—Bishop Vicente Bernikon of Malabo, Equatorial Guinea, was not executed by that nation's President Francisco Nguema, a Vatican official asserted here. "I can absolutely assure you that Bishop Bernikon was gravely ill and died in a hospital," Msgr. Alighiero Taddei said. Refugees from Equatorial Guinea recently claimed that the bishop had been executed.

'Affluence weakens morals'

CLEVELAND—The Church in the U.S. is not dead, but it is in the midst of a crisis of faith, Msgr. John Tracy Ellis, a noted historian said here. "Despite persecutions, the early U.S. Church flourished," he said. "But Catholics have moved into an affluent society...and we are paying a high price for it. I see a relationship between affluence and the turning off by Catholics of the Church's moral teachings."

Priests escape arsonist's torch

SAN ANTONIO—Four Oblate priests asleep in the rectory of St. Mary's church here managed to escape with their lives in the second major church fire set by an arsonist in this city recently. The first fire caused an estimated $50,000 damage to nearby Grace Lutheran church. Fire damage at St. Mary's was estimated at $14,000 after someone forced open a door at the rear of the rectory and set the blaze.

'Let royalty marry Catholics'

LONDON—An article in the **Sunday Times** here has suggested that England repeal its law banning marriage to a Catholic by the monarch or an heir to the throne. The prohibition dates from 1688 when Catholic King James II was deposed to make way for Dutch Protestant King William III. Focal point of the debate is Prince Charles, 28, heir to the throne of his mother, Queen Elizabeth. Rumors have hinted at a romantic interest between the prince and the Catholic daughter of the grand duke of Luxembourg.

Idi Amin is 'brutal tyrant'

PHILADELPHIA—The last U.S. Ambassador of Uganda recommends international collective action in the United Nations as the only way of censuring and curbing the actions of Idi Amin, Uganda's president. Thomas P. Melady, now president of Sacred Heart University, Bridgeport, Conn., said that neither silence nor unilateral action by one nation would be justified as a means of responding to the reported massacres attributed to Amin, whom he called "a brutal tyrant."

Saint keeps miracle date

NAPLES, Italy—The blood of martyr-bishop St. Januarius liquefied on schedule in the cathedral here April 30. Liquefaction of the saint's blood, contained in a glass vial, usually occurs three times a year, April 30, Sept. 19 and Dec. 16. Last year, however, the miracle failed to occur on April 30. Failure is regarded as an evil omen. Many linked last year's "omen" with the tragic earthquakes in Italy.

'Matthew Year' set in Tenn.

MEMPHIS, Tenn.—It will be Matthew Year here when an intensive diocesan religious study program is devoted exclusively to the study of the Gospel of Matthew in 1978. The program, believed to be the first of its type in the U.S., was designed in response to what its director called "a mandate of the Catholic people...who are suddenly interested in learning about scripture."

People...

Norman Francis, president of Xavier University, New Orleans, and brother of Auxiliary Bishop Joseph Francis of Newark, N.J., and **Sister Marjorie Keenan** of the Leadership Conference of Women Religious, have been named to the Pontifical Justice and Peace Commission.

Sulpician Father Paul Purta, provincial of the U.S. province of the Society of St. Sulpice for the last 10 years, will resign his position on June 15.

Msgr. Eugene Bilski of the Scranton, Pa., diocese, has been named assistant director of the National Shrine of the Immaculate Conception in Washington, D.C.

Southern Cross cpa

Publisher: **Bishop Leo T. Maher**
Editor-Manager: **Michael C. Newman, Deacon**
Assistant Editor: **Richard McMunn**

Published every Thursday except the last Thursday of July and December.

Serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.
Subscription: $8 yearly.

Alcala Park
San Diego, Calif.
Phone: [714] 298-7713

Mailing address:
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2nd class postage paid at San Diego, Calif.

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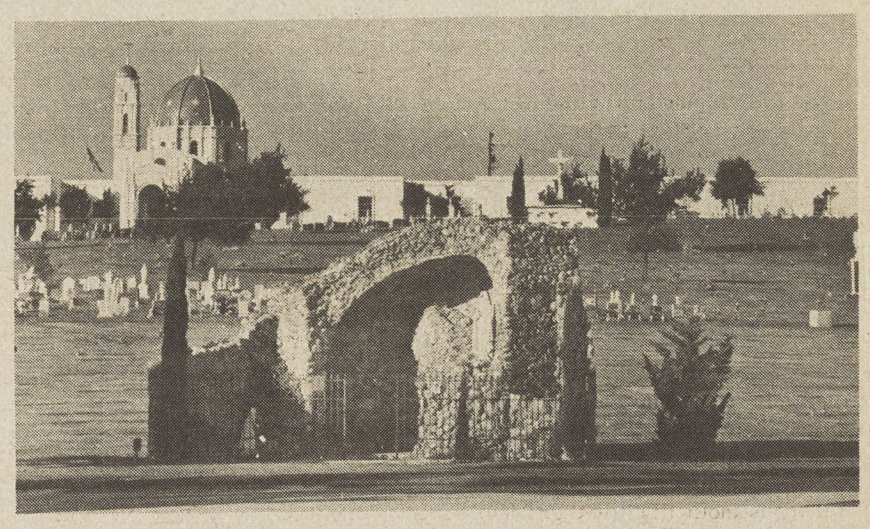
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ARDAIZ, Marie. Wife of Jose Ardaiz, mother of George Ardaiz, Ida Birdsall and one grandchild. Requiem Mass, April 29, St. Vincent de Paul church.
Goodbody's Blvd.Chapel

JOHNSON, John A. Husband of Elizabeth Johnson, Requiem Mass, May 4, St. Patrick's church.
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THUDIUM, Hanna C. Mother of Frederick A. and Francis N. Thudium, eight grandchildren, five great grandchildren. Requiem Mass, May 3, Our Lady of the Sacred Heart church.
Goodbody's Blvd. Chapel

GACCETTA, Joseph R. Husband of Edena Gaccetta, father of Joseph R. Gaccetta, Jr. and Dominic T. Gaccetta also father of Judith A. Gaccetta, six brothers, three sisters, and three grandchildren. Requiem Mass, May 5, Christ the King church.
Goodbody's Blvd. Chapel

VANCE, Rolland L. Husband of Betty Vance, father of Sharon Manglicmont, Cynthia Jane and Kathleen Vance, Christopher, Rolland Roy and Paul Curtis Vance, son of Mr. and Mrs. Roy Vance, brother of Clarence, Clifford, Norman, Melvin and Gerald Vance, also Lavilda Passich, also two grandchildren.
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Sr. Barbara's program in great demand

Unwed pregnant women find help, hope

Southern Cross Reporter

Since 1970 nearly 600 unmarried, pregnant women, ranging in age from 12-41, have found help and hope through the Church in the jolly, smiling person of Sister Barbara Welliver.

Through the pregnancy counseling program of Catholic Family Service, Sister Barbara offers pre-natal care services, referral to appropriate state, county and private agencies and even shelter for those who need it.

WORD OF the program has spread. That fact, coupled with what Sister Barbara sees as the 'increasing incidence of out-of-wedlock pregnancy' has made the demand for her program so great that expansion of her one-person department is foreseen soon.

Two years ago the diocese purchased a house for her in which she can accommodate six to eight women at one time. 'It is always full,' she said, 'and in the near future, we will probably have to find a second house.'

And Sister Barbara, who spends much of her time in counseling sessions with individual women, says her program needs another full-time staff member to handle the constantly increasing caseload.

PARTICULARLY needed are Catholic couples who would like to adopt a baby, she said. 'We do not have babies going without homes,' she stressed, noting that there are about 40 applicants for each adoptable baby. 'But sometimes we do have a shortage of Catholic households.'

Most mothers in her program are Catholic. 'When the natural mother decides to place her child for adoption, she is given a major role in selecting the kind of home she wants her child raised in. Many of my girls want a Catholic home for their babies,' she said.

Although Sister Barbara does not directly arrange adoptions, she works closely with agencies that do, such as the Children's Home Society. Anyone interested in adoption can call either the society of Sister Barbara.

ANOTHER NEED she faces is for 'foster homes'. In many cases Sister Barbara makes arrangements for a couple to provide a home for an expectant mother in her program in exchange for household chores and the like.

And for the house she operates there is need for upgrading furniture and household items. Many of these are donated by individuals or church groups giving practical commitment to pro-life cause, she said. For instance, the house will soon have new drapes donated by Catholic women of Camp Pendleton Marine base near Oceanside.

Many of 'Sister Barbara's girls' decide to keep their babies, and when needed she tries to supply them with items necessary for infant care. To this end, she said, several parish women's groups have held baby showers for her.

IN HER WORK Sister Barbara has noted that the social stigma formerly visited on women pregnant outside of marriage has eased considerably.

'And, as sexual activity outside of marriage increases in our society, so do the number of women who find themselves pregnant,' she said.

In a recent three-month period, 46 women came to Sister Barbara for help. In years past she would deal with an average of only 45 women annually.

IRONICALLY, she does not believe that promiscuity, particularly among teenagers is increasing. 'Obviously, if they planned sexually active lives, they would use various birth control methods,' Sister Barbara pointed out.

'Most of the women I deal with did not use birth control because the need wasn't planned,' she said. 'Often just a one-time error in judgment leaves them pregnant.'

And more and more of these young women are finding their way to Sister Barbara's program. She credits this in large part to the continuing message of the pro-life groups.

'USUALLY WHEN I deal with the girls, abortion is not an issue because they have decided against it or not even considered it,' she asserted.

Applicants for her program are carefully screened to determine just what their needs are. Some of the women remain at home. If a home is needed there are several alternatives.

Sister Barbara's home accepts older women, from about 18 upwards, 'because they live there by themselves and the emphasis is on personal growth and responsibility,' she said.

YOUNGER GIRLS are placed in other facilities such as the Door of Hope or Harmony House where supervision and regular school classes are offered.

All the applicant's needs are dealt with and all her options are carefully explained. 'The girls make their own decisions based on the facts. We never force them, particularly in the area of placing their babies for adoption. The decision must be theirs and we help them carry it out,' she said.



A HELPING HAND—When unmarried pregnant women need help, the Church is there with its growing counseling program for unmarried mothers. Director, Sister Barbara Welliver, is constantly cheerful when she talks with the mothers living in the home maintained for them through the Catholic Family Service program.—SC photo

Wanted: babies to love

Southern Cross Reporter

Every baby who dies at the hands of an abortionist is a cause for anguish for countless couples who ache for a child to love.

That is the message carried by the Concerned Citizens for Human life to doctors who perform abortions in eight San Diego County hospitals from Oceanside to Chula Vista.

In 1974 the eight hospitals reported 2,735 'unwanted' babies destroyed by abortion, according to statistics quoted by the pro-life group in a letter to physicians. At the same time, the letter noted, 'there were 25 childless couples awaiting the arrival of each (adoptable) baby.'

The baby shortage, the Concerned Citizens pointed out, is so acute that 'couples (seeking to adopt) are turned down if they already have one child,' and there is a wait of 'two or three years for those who have no children.'

Moreover, the letter informs the doctors of pregnancy services available through the diocesan Catholic Family Service to help mothers, particularly unmarried ones, bring their babies to term.

Bishop Maher 'brought the house down'

The U.S. bishops last week were debating the responses to the Call to Action program, as they met in the high-ceilinged ballroom or the Palmer House Hotel, Chicago.

There was a sudden interruption. A large piece of the ceiling fell, narrowly missing Bishop Leo T. Maher of San Diego and Bishop Felixberto Flores of Guam, showering them with dust.

'It was about two feet square,' said Bishop Maher, 'and if we had been hit on the head it could have been serious.'

Evidently plumbing troubles had weakened the ceiling of the stately old room, and it responded to its own 'call to action'.



HONORING MARY—Teresa Carosella, eighth grader at the School of the Madeleine, crowns the statue of the Virgin Mary during a Mass at St. Mary Magdelene church, San Diego, May 5. Looking on are maids in the gala ceremony planned by the parish school's eighth graders to observe May as the month dedicated to specially honoring the Blessed Mother. In the homily Msgr. William Bolger, pastor, said, 'Some think we honor Mary as a God. But we honor her because God honored her. We crown her because God crowned her.'—SC photo

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Diocese seeking director of communications

The diocese is advertising a vacancy for a director of communications.

According to the announcement the director will develop a new department, advise the bishop, and generally be responsible for media relations and associated services.

The new director may be a Religious or lay person and a capability in Spanish language is "desirable".

The present director of communications for the diocese is Deacon Michael C. Newman, editor of the **Southern Cross**.

He has edited the newspaper and also performed the duties of director of communications and press adviser to the bishop for the past seven years.

On the advice of the communications commission set up following the diocesan synod, Bishop Leo T. Maher has approved the plan to set up a separate communications and information department in order to handle the much wider field of communications and allied services, according to Philip Corvo, chairman of the communications commission.

Newman will remain as editor of the **Southern Cross**.

(See ad in Classified section.)

The Pope speaks



EYES OF FAITH

The desire to see what Jesus looked like is neither infantile or naive. Our faith must polarize our thoughts around Christ the Lord. Christians can really see what the risen Christ looks like by gazing at him with the eyes of faith.

We think that even the visible face of Jesus is possible for us to see in some way if we think about it with a spirit capable of mirroring in ourselves his image, as tradition says happened with Veronica's veil, through a receptive spirit of faith. We touch him, we draw close to him with our soul, our heart and our faith.—To a general audience

PRAY FOR UNEMPLOYED

Let us pray for those who want to work and suffer from unemployment or from the insecure position in which they are employed. Let us pray for workers who lack sufficient bread or dignity on the job. Work should not only be thought of only as a chore and a task, nor as a theme for permanent conflict between citizens of the same earth, nor solely as a way to win economic and temporal prosperity.

Work should be seen as the carrying out of an ennobling and redemptive design of God for human life. Let us pray that the fruits of work not be the prey of unjust selfishness and vain pleasure. Let us pray that justice govern, in an evermore systematic way, the profits of men's joint activity.

And let us pray that men not concentrate their highest aspirations on this world's goods, but rather know how to go beyond its august borders, and to wish for and gain the spirit's higher goods.—May Day message

DRAMA OF CHRIST

Christians must be more than spectators in the drama of Christ. We are not only spectators before the concluding events of the Lord's temporal life. Whether we like it or not, we are involved in the drama of Christ.

We must live with him, in him and for him. But this implies that he is really the one who inspired our new, Christian mentality, that he is really our living bread which feeds our thoughts, acts, feelings, desires and hopes.—To a general audience

A time to keep

by Michael Newman

Those parish councils

By now all parishes have received copies of the new diocesan guidelines for parish councils and all concerned know that the bishop expects a council in every parish by the first of the year. It is all part of the rebirth of ministries within the Church.

We've seen the introduction of extraordinary ministers of the Eucharist, there are lectors and acolytes—still officially restricted to those heading for ordination—and there are promised such ministries as catechist, musician, cantor and teacher. Parish council membership can also be looked upon as a ministry.

As in all ministries, there is a ''call'' to which we respond, a need for service which we think we can fulfill. We have to be ready to respond and to offer ourselves for that service when the call comes.

Council elections

The election process for parish councils causes some to step back from the call. They don't feel they wish to become involved in ''parish politics'', to put themselves against others in a race for nomination and election.

However, if the service on a parish council is seen as a ministry, this would help anyone with misgivings to view it in the better light of that ministry rather than the boastful (to some) process of offering yourself for election.

If the election were to be seen as a ''call'' and not a ''race'' perhaps some misgivings would be overcome. That call to take up ministry is the traditional meaning of ''election'' in the Church, making our return to God of the gift of ministry. Abraham, Moses and others were not exactly willing servants of the call from God, but they answered it.

If service on the council is looked upon by the total parish community as a ministry, rather than a board of directors, it will help to produce the right atmosphere and the right response from the whole parish. And the call is a call to help to bring Christ to others, to spread his word. It is not a call to see who is best at running the parish operations, nor who is most vocal at gripe sessions.

Confusion about women's service

In a related subject to ministries, there is still some confusion about the official position of lector and acolyte and whether girls can be altar ''boys''. Officially the whole subject is tied to the question of the nonordination of women. Lectors and acolytes are officially installed by the bishop when they reach that stage as part of their training towards Holy Orders, the priesthood or the diaconate. However, they may be installed outside of such candidature, although it is not universally applied, even throughout the dioceses of the United States. Those who read at Mass before the Gospel are not officially lectors, but lay readers, and extraordinary ministers are not acolytes. Confused? Join the club.

As for girls being altar boys, this whole question, as with that of lector and acolyte, is linked with Church regulations which forbid women assisting a priest at Mass. This is presumably a link with the tradition that women may not aspire to the priesthood. But there is much confusion today: women read the scriptures, women bring up the gifts, distribute Communion, join in procession. There isn't much else an altar boy can do, except hold the book for the priest at the altar, and bring up the water and wine to pour into the chalice. No doubt time will bring some clarification.

What else?

Sometimes we make nonsense out of language. Notice how often it is said that a television show is ''filmed before a live audience''? It would be a strange show to be filmed before a dead audience. I presume it is meant to indicate that it was not filmed with a laugh machine soundtrack.

And how often the word ''different'' is used when it is quite unnecessary. ''I visited 12 different countries,'' we tend to say. Try visiting 12 ''same'' countries.

Laetrile controversy

When laetrile was mentioned here a few columns ago, it was purely coincidental that the national debate followed, which aired both sides of a delicate issue. My only point was that if laetrile is harmless, like peanut butter, then why ban it? Doctors responded to my piece, some in condemnation.

I would be much more impressed by official medical views, including those of the American Medical Association, if they were as much concerned with millions of babies killed by abortionists in their ranks as they are over a few thousand people who might get some slight relief—even mental—from their cancer through laetrile.

Doctors smoke cigarettes. Doctors drink liquor. Sometimes even to excess. These things really do damage. So what's a little laetrile among friends? And I write as one whose cancer was cured by the surgeon's knife, for which I shall be eternally grateful.

The Nixon show

The fact that it took former President Nixon three years and a probable million dollar fee for a TV show to declare that he might have been just a little at fault detracts appreciably from the quality of his sincerity. However, let's by all means try to be charitable.

Felix Culpa

A notice from the publisher indicates that Father Joseph Abela of Good Shepherd parish, San Diego, has written a novel called **Felix Culpa**. It depicts ''the anguish of a priest in situations in which he is not always master'' after ''Linda enters his life.'' The blurb states that it should make us all aware of ''the ofttimes difficult life of a celibate priest.''

We were talking

by Enid Lanyon

Who is my brother, my sister?

We were talking...about the way that a picture seen from a different viewpoint and in a new light can reveal unexpected and unsuspected insights into the artist's talent, and how readily the principle can be applied to life.

Sometimes we need to be exposed to familiar things in unfamiliar surroundings to see them more clearly, or even to notice them. We can become so accustomed to what lies on the periphery of our vision that we no longer consciously see it.

MOST OF US tend to move in circles limited to those people and circumstances similar to what we consider desirable or in tune with ourselves. We can grow so complacent, so comfortable in our circles that they inhibit our awareness of what lies beyond.

We all suffer from the subjective evaluation of groups, economic or social, who may cold-shoulder us for no reason other than that we do not conform to their self-imposed standards. No doubt they, in turn, will have received the same treatment from us.

There are many wilfully erected barriers to separate us from one another. Not only are we haves and have-nots, but doers and not-doers, swingers and not-swingers, and a host of opposites. For some of us, the whole purpose of our grouping is to insulate ourselves so effectively as to forget that there are people who neither live, nor think, nor react as we do.

RECENTLY, on a brief visit to one of the major port cities of this country, we found ourselves part of the tourist influx to its downtown areas. We walked along streets we had been assured were '' a must'' to see, and found them rather places to go from than go to.

However carefree and affluent the sightseers may have been, it was obvious that most of the locals frequenting the district were not. As in far too many of our cities, ''downtown'' brought its share of poverty, beggars, alcoholics and human detritus, pornography and the raucous, hard-eyed peddlers of ''adult fun,'' and exorbitantly priced tourist ''traps.''

Despite the carnival atmosphere, I became aware of a growing sadness. This was so far from what life is meant to be. The human indignity and exploitation were somehow personally diminishing. Surely human beings are worthy of and worth more than that!

THE NEXT morning, waiting for Mass in the nearby Cathedral and reflecting on the experiences of the evening before, I felt that heaviness lift on a wave of gratitude. Kneeling in the beautiful old Church that had seen so much that was good and bad through the centuries of its existence, I was reminded that the motley crowds we had mingled with some hours earlier were not excluded from the mantle of God's loving care.

''Strange'', ''wierd'' people, so busy about the irrelevancies of life, so intent on making a living, making money in whatever way they could, or lost in a terrible twilight—seeking after oblivion of one kind or another! One way or another he would work his will among them. One way or another he would guide them to him.

Thank God for God! Thank God that he is in this place and every place where people suffer or wander and are lost. And thank God, too, that in our awareness of him, we also can come to compassion and recognize the nudgings of brotherhood and belonging in places where we would rather not recognize them.

NEED I ADD that on that bright May morning the homilist spoke on Mary, the one person after Jesus, who epitomizes the fully human being? What relation could such at-one-ness with self and God as hers have to the fragmented scene only a few streets away?

What relation, for that matter, could she have to us—equally fragmented in our own way, equally far from what God would have us be, from what, in fact, he needs us to be? Such connections are possible only in God's perspective.

If it is in him that we may aspire to relationship with Christ and Mary, it is also in him that we confirm our relationship to all mankind and particularly those less fortunate than we.

WHAT BUSINESS had I feeling sad and a little hopeless for those people of the night, when God's hope for them is so great and, very likely, their hope in him, conscious or latent as it may be, as great if not greater than my own?

Thank God that he is there and here, to prod and guide us all where he would have us go.



Opinion Forum

All letters for publication should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

Letters must be signed, but name of sender will be withheld on request. Unsigned letters will not be published. Writers are asked to keep their views within 200 words.

Priest feels safer out of U.S.

I feel so much safer now, walking the streets once again in a small Latin American town. Kids play here and there. Workers and students come home from their job or classes. Dewy clouds hang over the Sierras to the east. In another week they'll be up the central valley dumping buckets of new rain to replenish the dry creek beds.

I did not feel at all safe when I was in Seattle last month. Why? Because across Puget Sound they are completing the Trident submarine base which will turn Northwest Washington State into a prime bullseye for an enemy attack. As a consequence, Seattle's archbishop and his confrere across the border in Vancouver, Canada, have both taken public stands against nuclear first strike policy that the U.S. now follows.

From the 38th floor of a Chicago apartment house one can see the rail lines and Interstates radiating from center-city into the midwest plains, making this national transport nerve center another prime target. I didn't feel safe while in Chicago, which they tell me will soon get 50 percent of its electric power from the atom, so hard to contain and control even in civilian use.

New York's such civil defense problem that there are no contingency plans to even try to evacuate its some 10 million in the eventof nuclear attack. So I was one of the write-offs while visiting in New York City in April.

Then there's the San Diego area, well-defended by attack from air to sea, but a sitting duck for a terrorist group's home-made Big Bomb. So I didn't feel especially safe while visiting San Diego in March.

But here I feel safe from the hard-to-imagine nuclear rumble that becomes more probable with each passing year. So I ask, why would anyone want his/her taxes to pay for nuclear weaponry that's almost certain to boomerang on his/her children?

Is this possibility the unconscious reason the birthrate in the developed countries like the U.S. keeps dropping: because of the increasing certainty that couples would thereby be procreating more victims for the holocaust?

And is the possibility the transcendent reason birthrates in the miserably poor Third World countries down here are so high? So that the poor will indeed inherit and repopulate the earth after the highly technoligical northern nations possessing their arsenals of nuclear weapons have leveled each other's continents?

I have too many friends from San Diego to New York to keep musing this way for long but I do wager that my chances for a long life are greater than theirs given our locale right now.

Sure there are risks living in Africa or Latin America these days, but the few hundred or thousand a tyrannical government could send to their reward is nothing compared to the tens of millions the nuclear fire could dispatch.

So I repeat, I feel relatively safe here and so I pray: "Lord, I thank you for sending me out of harm's way. Protect the tens of millions of your sons and daughters that inhabit the less secure corners of your Earth, even though they willingly put themselves in mutual danger by building and paying for such monstrosities as the Trident death system.

"Send them, rather than the nuclear flash, the illumination of your wisdom to scuttle this system along with the storehouse of nuclear arms that has no other purpose but to make a hell of earth."

Father Bernard Survil, MM
Costa Rica

[Father Survil was in San Diego in March, having been exiled from El Salvador. He was interviewed in SC, March 24.—Ed]

'Doves' to communism

Your quoting of Stewart Mescham about his Communist-conducted tour (SC April 14) was a classical example of how some Catholic and other editors let themselves be used to add credence to cleverly concocted communist propaganda.

It is not enough to be simple as a "Commie" dove.

We have Father Joseph Long living with us here. He is a priest for 25 years; lived in North and South Vietnam; receives information from people who have relatives living under the Communist regime. He can put you straight on what is going on there.

Brother Felix
St. Joseph Cathedral
San Diego

Mystics among the saints

Charlotte E. Deane of San Diego asked the question "Were not many of our Church's saints mystic?" (SC April 7)

I would like to recommend a new book **Gathering a People**—Catholic saints in charismatic perspective—by Judith Tydings, copyright 1977 by Logos.

Speaking to non-Catholics and Catholics alike, Judith Tydings pushes aside tradition-bound walls to illumine the lives of the saints of the Catholic Church.

In this exciting and fascinating book, Judith Tydings says, "God created the world and loved what he created so much that he sent his son into the world. Saints are a continuation of that love."

Many blessings and much enlightenment is in store for those who take the time to read this rich study of the saints.

Betty Stewart
Rialto

Laetrile 'raises false hopes'

Your editorial asks "So why the ban?" (on Laetrile in SC, April 21). The reason is simply that there is no scientific evidence that this substance cures or controls cancer as has been touted by its promoters.

The thousands who flock to Mexico for it spend tens of thousands of dollars for a substance that will not cure them, and what is worse, will raise their hopes falsely and waste valuable time by ignoring therapy that possibly may help them.

Your broadside against the AMA was uncalled for in this instance. The organization for many years has openly and steadfastly waged a campaign for the American people against medical quacks and hucksters who attempt to bilk innocent people with their worthless contraceptions and nostrums.

I would hope that a newspaper editor, being in a position of leadership and influence, might have researched the matter and provided his readers with an intelligent opinion based on facts.

Name withheld [a doctor]
La Jolla

[See 'A time to keep', page 4—Ed]

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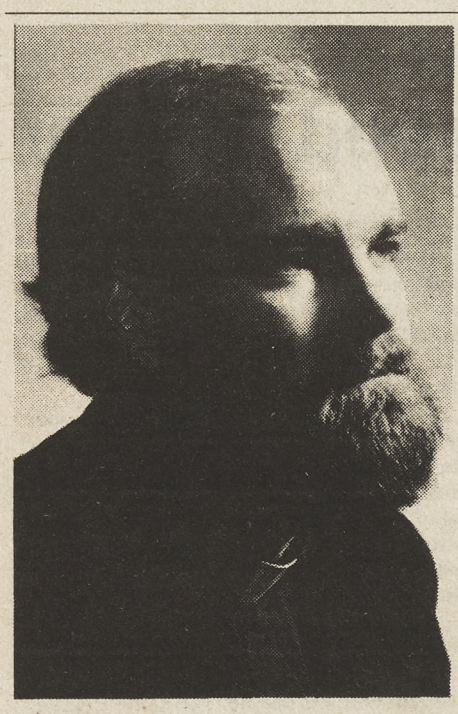
Legal Notice

NOTICE TO CREDITORS
FILE NO. 114186

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
AGNES B. MACE, aka)
AGNES BROOKS MACE, aka)
AGNES B. SANDERSON,)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o CLEMENT J. O'NEILL
1357 Rosecrans Street
Suite "C"
San Diego, California 92106
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated March 14, 1977
/S/ ORREN ROBERT MACE
Executor of the Will
of the above named decedent.
CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK
1357 Rosecrans Street
Suite "C"
Attorney for Executor
SC: April 28, May 5, 12, 19, 1977


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Roots of Our Faith: Post-Watergate—Why be moral today?

What Did Jesus Say on Morality?

Do we treat others as we like to be treated?

By Father John J. Castelot

Many Old Testament sections, if read uncritically and apart from their general context, could easily give the impression that personal morality is a rigid, legalistic affair. They contain laws dealing with nearly every conceivable detail of human conduct.

The heart of the Old Testament is known as the Torah, the Law, and not infrequently all of the books are referred to under the general rubric of "the Law." However, it should be pointed out that "Law" is an inexact equivalent of "Torah."

TORAH IS a much broader term, closer to our word "instruction," and refers to anything which teaches us of God's way and of his will. It can include laws in the strict sense, but the two terms are by no means synonymous. In fact, after having cited a series of verses from the psalms (Romans 3:10-18), Paul refers back to them as "the law" (3:19)!

As far as the many complex legal passages are concerned, we must remember that the Old Testament contains not only moral law as such, but the civil law of the nation as well. Not that there is no connection between legality and personal morality, but the two concepts are distinct. A civil judge is not concerned with a defendant's moral guilt or innocence; he is concerned about his guilt or innocence before the law.

For an insight into a fundamental Old Testament view of personal morality, not as mechanical conformity to a suffocating legalism, but as loving response to a God who has first loved his people, the Book of Deuteronomy is most enlightening. The name of the book means (in the Hebrew of Deuteronomy 17:18) "a copy of the law" and the book refers to itself as "the law" (1:5) and "this Book of the Law" (30:10); an extensive law code is spelled out in ch. 12-26.

HOWEVER, as Father Raymond Brown has written: "Deuteronomy is not a dry juridical book, for law in Deuteronomy is set in the perspective of a larger message of salvation. According to the description in Deuteronomy 30:11-14, law is a sign of God's presence in the hearts of his people; its observance is the spiritual life.

If we wish a more precise insight into Deuteronomy, we may describe the book as a dynamic proclamation of God's spontaneous choice of Israel and his love for his people. Observance of the law is part (and only part) of the grateful response which this people should give to their God. God has given them the law as a means of expressing their devotion ethically and liturgically, as a way to love him with all their heart, their soul, and their strength (Deuteronomy 6:5).

Deuteronomy, then, saw personal morality as something more than just the perfunctory keeping of a set of rules and regulations. It probed beyond individual acts to the very heart of the matter, to basic attitudes and motivation.

"THEREFORE, YOU shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength" (Deuteronomy 6:5). This book, the major part of which was completed in the late seventh century B.C., exerted a strong influence on subsequent Old Testament thought and on the New Testament as well, which quotes it some 83 times.

However, there were other forces at work, other schools of thought, and they moved in the direction of a rather narrow legalism, with the emphasis on the external act rather than on the inner dispositions. And in circles outside the strictly biblical, this tendency was carried to a dangerous extreme.



BREAKING THE LAW—Father John J. Castelot writes, "The very heart of the Old Testament is known as the Torah, the Law, and not infrequently all of the books are referred to under the general rubric of 'the Law.'

However, it should be pointed out that 'Law' is an inexact equivalent of 'Torah.' 'Torah' is a much broader term, closer to our word 'instruction' and refers to anything which teaches us God's way and of His will."

In this woodcut by Paul Gustave Dore, Moses, finding his people worshipping a golden calf, becomes angered and casts down and breaks the tablets of the law.—NC photo

In Jesus' day certain groups of Pharisees had multiplied regulations to such a point that the Law had become an intolerable burden. They listed no less than 613 precepts which were to govern the daily life of the devout Jew, and it was external compliance with these precepts which determined one's salvation. The Gospel of Matthew especially presents Jesus as reacting vehemently to this perversion. Read in particular Matthew 15:1-20 and the scathing denunciation recorded in Matthew 23.

FOR JESUS, personal morality was basically a question of attitude. He acknowledged the importance of law, and on at least one occasion reminded a questioner about the Ten Commandments, five of which he quoted explicitly. As he said in Matthew 5:17: "Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them."

Jesus' "fulfilling" of the law consisted in his perfecting it, in cutting through the maze of prescriptions and getting back to the essentials. He did so by focusing attention on the primacy of inner dispositions over external acts (Matthew 5:21 ff).

But above all, he asserted the primacy of love as the ruling principle of personal morality. When asked on one occasion what he considered the greatest commandment of the law, he cited Deuteronomy 6:5 about loving the Lord with one's whole being and continued: "This is the greatest and first commandment. The second is like it: 'You shall love your neighbor as yourself' (Leviticus 19:18).

ON THESE two commandments the whole law is based, and the prophets as well" (Matthew 22:38). Earlier we heard him say: "Treat others the way you would have them treat you: this sums up the law and the prophets" (Matthew 7:12).

St. Paul was only echoing the Master when he wrote: "The whole law has found its fulfillment in this one saying: 'You shall love your neighbor as yourself' " (Galatians 5:14).

Which Came First?

Are we moved by fear or love to act as we do?

By Deacon Steve Landregan

Why be moral? Why should any person voluntarily conform to a behavior system that in the eyes of many limits individual freedom and compromises human dignity? Why should anyone exercise self-discipline and self-restraint, particularly in areas where the dignity and freedom of others cannot be trampled upon.

Those things that compel a man or a woman to voluntarily relinquish freedom to do as he or she pleases have existed and influenced behavior since before the dawn of civilization.

WHICH CAME first? Fear or love. Both are powerful motivators. Greed and hatred came on the scene early. The desire to be like others and the need for community brought mankind a step closer to civilization.

Once primitive man discovered that the decision as to where he would live and hunt were not really made by him but by the animals whose migrations he must follow, he began to surrender his freedom in order to survive. Fear, love, greed, hatred, the need for community and companionship merely further eroded the freedom that man had originally enjoyed.

Tribal codes and primitive laws gradually touched every significant event in an individual's life, from birth to death, and often even determined the circumstances and time of both of these events. Such codes were usually more than civil in nature. They carried the force of religious obligations and taboos in a pagan world where the line between men and gods was blurred at best by superstition, fear and ingnorance.

NON-CONFORMITY WAS handled with dispatch—death or expulsion. The result was usually the same. The system was generally efficient, but of course there are those who can outsmart any system. Of such types are Robin Hood legends made.

The separation of a religious moral code from civil authority probably first occured five centuries before Christ during the Babylonian captivity of the Jews. Synagogues, rabbis, scribes, a whole religious system capable of functioning outside the civil structure evolved and served Abraham's children well for centuries.

Jewish islands in a Gentile and frequently hostile world preserved and protected a precious heritage of faith based on God's covenant with his people. The same isolation provided the environment in which the customs and moral practices that flowed from faith might be practiced with a minimum of fear of interference or ridicule by the outside world.

FOR US CHRISTIANS such a separation was much longer coming. After a few short centuries during which the infant Church was an island in an unfriendly world, the world became Christian and the wedding of religious and civil authority brought about a restoration of the former order.

It wasn't until the disestablishment of religion in the last two centuries that churches, both Catholic and Protestant, became free of patronage and interference from civil authority.

Habits of centuries don't disappear overnight and in the United States we are still seeing the agonies of the final stages of a separation that began 200 years ago.

THOSE AMONG us to whom the Second World War is a vivid memory and not a section in our history book, can remember a time when this nation's civil laws generally reflected a Protestant, sometimes Puritanical, Christian morality. It was a time when abortion was an heinous crime and homosexual acts were an outrage against society and the law.

Although the same recognition was never extended by civil law to moral crimes against justice and human rights, nevertheless the incorporation of Puritan morality into civil law provided not only a favorable environment but the pressure of society upon individuals to lead a moral life within society's definition of morality.

All that is gone now...or at least nearly so. The civil law is no longer moral, at least not in a religious sense. It is amoral inasmuch as it is lacking in religious sensibilities. One of the dangers of such a change is that, changing civil law to make something legal was understood by many as somehow changing the moral law to make moral what had been immoral.

THE MORAL person finds it much easier to be immoral in a society that not only condones immorality but goes to great lengths to provide opportunities to sample all sorts of succulent forbidden fruit. Conversely that same person finds it increasingly difficult to be moral in the midst of a world that not only offers no support for moral actions and decisions but frequently ridicules them.

Adding to the confusion is the cry of many for a return to "morality," which to them means a return to the Puritanism that equates morality with sexual behavior alone and conveniently does not include the immorality of social injustice, which according to their reasoning is not immoral because it was not illegal under the old order.

Where should the Christian turn at such a time? What is the key to the survival of Christian moral values in the midst of a no longer friendly world, whose neutrality is rapidly changing to hostility?

THE ANSWER is so simple that it often escapes us. We turn to Christ. Christian moral values don't owe their existence to the favor of any society. They are rooted in Jesus' call for repentance, faith and an imitation of his own unselfish and unconditional love.

Unless it is rooted in a response to Jesus' selfless love, any Christian's conformance to moral law will endure only as long as it is comfortable and convenient. Without Christ, morality is nothing more than a system of human conduct, useful, but not necessary.

With Christ, it becomes a way of life, undertaken out of love and in perfect freedom. It is an imitation of him, lived in community with those who are his saving presence in the world, and in service to those he came to save.

Why be moral? Because to live morally is to imitate Christ. Any other reason is unworthy of the one created by the Father, redeemed by the Son and strengthened by the Holy Spirit.

AWARD-WINNING COLUMNIST Father Jerome Bevilacqua continues his prize-winning series on Christian Mediation.



Be active in prayer

By Father Jerome Bevilacqua, OSA

"But from farthest east to farthest west my name is honored among the nations and everywhere a sacrifice of incense is offered to my name, and a pure offering too, since my name if honored among the nations, says Yahweh Sabaoth." (Malachi 1:11)

In our daily offering of the Mass there are different themes celebrated nearly each time. Since both the Word of God and the Mass are acts of God, then God is present in these activities in the way in which he is symbolized.

CONSEQUENTLY, when we celebrate the day's liturgy (i.e.—the public worship of the Church) the very event symbolized by the words and gestures is present to us. This means that the grace available to the first participants is also available to us because it is the eternally present God acting in each case and for the same purpose—our salvation.

Our effort, then, at the liturgical celebrations is mainly one of getting into harmony with the events portrayed; trying to be receptive to our Lord working in us in the way the commemorated event suggests.

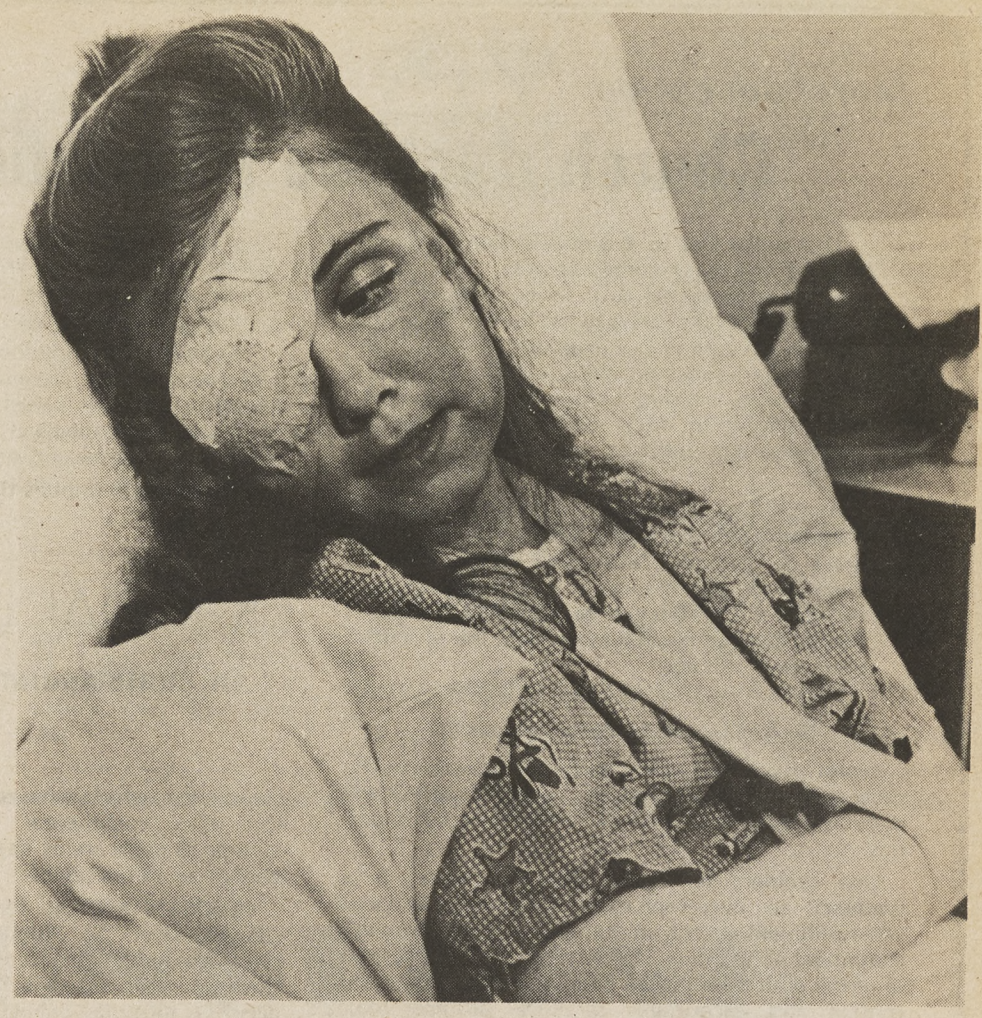
First, we see the event; then we try to understand its meaning; then, we allow this understanding to form our character. This, in turn, will bring a reaction response from some corner of our personality (often from a troubled part of our memory).

THEN WE need to work this through in prayer/conversation with God, i.e.—expressing our reactions, then waiting/listening for the response from God that will enable us to submit to his will and be transformed into his image, until, he who said, " 'Let there be light shining out of darkness' " shines in our minds "to radiate the light of the knowledge of God's glory." (2 Corinthians 4:6)

There has been some confusion in the past about how to participate in the liturgy. I hope that this suggestion will give some direction that will prove interiorly fruitful.

When the burden is placed totally on the celebrant and the community (those other people) without our taking responsibility for our own interior attitudes during the Mass/liturgy, then our worship could easily come to emphasize entertainment.

"True worshippers will worship the Father in spirit and truth: that is the kind of worhipper the Father wants. God is spirit, and those who worship must worship in spirit and truth." (John 4:23+) "Spirit and truth" here presume a great deal of activity in the interior personality.



WE CAN WOUND THE ONES WE LOVE—"We do things that other animals would never dream of doing," William E. May writes. "A mother wolf never aborts her child, nor does a father rabbit ever crush a lighted cigarette into the flesh of his mate or baby. Yet we do these things and our capacity to do them tells us something about ourselves." In a scene from the film "Fragile Handle with Care" a child [played by Anne Allen] lies in a hospital bed after being beaten by her mother.—NC photo

ROOTS OF OUR FAITH: DISCUSSION POINTS AND QUESTIONS

1. When did the separation of religious moral code from civil authority probably occur first?
2. When did the Catholic and Protestant churches become free of patronage and interference from civil authority?
3. Discuss this statement: "The civil law is no longer moral, at least not in a religious sense."
4. What is the key to the survival of Christian moral values in today's world?
5. How can one describe the Book of Deuteronomy?
6. How did Deuteronomy see personal morality?
7. For Jesus, what was personal morality? Discuss.
8. Discuss this statement: "We are moral...because we are the kind of beings that we are, gifted with intelligence and freedom."
9. Discuss this statement: "...we can be either morally good or bad."
10. How can we make or break our lives as moral beings?

We can make or break our lives by love or hate

By William E. May

Why should we be moral? In many ways this is a strange question inasmuch as to be moral is, as we shall see, an inescapable attribute of a human being. Still it is a question that troubles people, particularly today in our post-Watergate world, when a kind of cynicism at times seems to take hold and the temptation to "do unto others before they do unto you" can occasionally arise.

In a way Mark Twain gave the best answer to this question when he quipped: "Man is the only animal who blushes, or needs to." We do things that other animals would never dream of doing.

A LION, in killing an antelope for food, goes about the work in a business-like way; he would never think of nailing his prey to the wall by its ears and then deliciously torturing it to death, as we do on occasions. A mother wolf never aborts her child, nor does a father rabbit ever crush a lighted cigarette into the flesh of his mate or baby. Yet we do these things, and our capacity to do them tells us something about ourselves and gives us a clue to the answer to the question before us.

We Christians believe that every human being, just by being human and being made in the image of God, is precious, priceless, irreplaceable. We believe that every human being is, in short, a being of moral worth. But when we first come into being we are not, as yet, moral beings or moral agents, capable of telling, expressing and communicating his love and friendship.

We are moral, in other words, because we are the kind of beings that we are, gifted with intelligence and freedom. Because of our freedom we can freely accept God's love and give ourselves away to him in love only to come into an even deeper possession of ourselves. And because of freedom, we can also refuse his love and, in doing so, become possessed by the power of sin.

BECAUSE OF our freedom we are moral beings and the most vulnerable of all creatures, open to the most terrible of wounds. What is most poignant, perhaps, about our existence is our ability to wound the ones we love and, in doing so, to wound ourselves. But through love, the love that God wills to give to us, we can heal our wounds and become, like Jesus, truly faithful images of our loving Father.

When a dog is kicked in the groin, he can either fight or flee. When we are kicked in the groin, literally or figuratively, these can be our reactions too. But because we are moral beings we are capable of a quite different and free response, the kind of response that God has given us when we betrayed him. We can reach out to the other in a healing, redemptive act of love.

So why be moral? Really we can't help but be moral, for this is the nature of our existence. But we can be either morally good or bad; we can choose to utter words of love—or of indifference or apathy or hatred. In doing so we make or break our lives as moral beings. With the graceful help of Christ and his Church, we can learn to speak these words well and to have the strength to speak them.

Podemos tomar seriamente el Antiguo Testamento?

Por el Padre Fructuoso Morquillas, CM

En la historia de Israel se dan unas circunstancias notables. Este pueblo pequeno y de poca apariencia, debido a su historia ha traido sobre si la atencion de todos. Por que es esto asi? Porque en su historia se ha hecho visible la accion de Dios.

Precisamente, lo que hay de especial en los israelitas, es que vivieron y experimentaron en su movida historia la fidelidad y la proteccion personal de Dios. Ademas conservaron siempre la conviccion de que ese Dios es el unico y verdadero Dios, mientras que en muchos otros pueblos se daba toda clase de politeismo.

ESTA ACTIVIDAD de Dios a quien los israelitas llamaban Yahveh, fue senalada e interpretada por sus primeros patriarcas, por los guias creyentes tales como Moises y por los profetas destinados a ello.

Esta experiencia de Dios nunca se perdio a persar de que este pueblo tuvo una historia tan movida. Su fe en la accion eficaz de Dios era tan fuerte que la presencia de Dios se quedo poco a poco cristalizada en sus escritos.

Con lo cual llegamos al problema de la formacion de los libros del Antiguo Testamento. Pues bien, estos escritos no se orginaron todos de una vez. Su formacion sucedio mas bien a la manera con que se edificaban antiguamente las catedrales: construyendo siempre algo sobre lo anterior.

PONIENDO COMO base de unidad una estructura fundamental, estructura que viene a ser "el credo" del Pueblo de Israel (Deut. 26), el Antiguo Testamento se va desarrollando y nuevos acontecimientos vinieron a dar cada vez mas luz y mas profunda significacion a esa estructura fundamental de fe.

Como debemos entender los relatos biblicos? Este es una pregunta que nos preocupa a todos de la misma manera. No todo ha sucedido literalmente tal como esta escrito. Pensemos, por poner un ejemplo, en la division temporal de la creacion del hombre y del mundo en siete dias. Gracias a una investigacion de la Biblia mas exacta y mas moderna hemos alcanzado una cierta comprension de su forma de hablar sobre un acontecimiento.

En nuestra misma manera ordinaria de hablar sobre un suceso, nosotros utilizamos tambien expresiones que no hay que tomarlas al pie de la letra. Por ejemplo, decimos de un buen defensa en el futbol: Es un defensa como una muralla. Naturalmente esto no se piensa literalmente, pues si asi fuera ese jugador no podria moverse del sitio. El pueblo judio tambien tenia su propia cultura y su manera propia de decir y escribir algo.

PERO TENEMOS que dar un paso mas: Las narraciones no son exclusivamente un relato objetivo, por ejemplo, el de la liberacion de Egipto. No, ellos han vivido esta liberacion misma. Y este experimentar interiormente un acontecimiento tendra que ser expresado tambien como una vivencia, una experiencia interna; y al querer expresar esa vivencia interna con frecuencia se necesitaba exagerar los relatos.

El misterioso acontecimiento de la revelacion de Dios recorre sin duda la historia entera de Israel. Y los admirable de este pueblo es el hecho de haber visto y escrito esa vivencia. Pero a su manera. Asi pues, todo el gran milagro de la revelacion de Israel es historia, incluso el hecho de que Dios era quien les acompanaba.

Los relatos de liberaciones y los milagros son tan solo acciones aisladas, que unicamente constituyen la revelacion completa de Dios cuando se relacionan y se tomas con el resto de la Biblia tomada en su totalidad.

POR ESO, el Antiguo Testamento es muy importante para nosotros hoy dia ya que en el se habla de lo que continuamente esta sucediendo hoy mismo que Dios sigue actuando conjuntamente con nosotros. Pues en la historia de Israel, Dios actua en el proceso de liberar a su pueblo. Liberacion que es una marcha que sigue en nuestras vidas.

Y asi mismo, vemos que Dios esta unido tanto entonces como ahora, con una preocupacion personal, con todos los hombres, sea cual fuere el lugar y el momento en que vivan.

Moral education

Church doctrine foundation for forming conscience

This is the last in a special series, "Moral Choices in Contemporary Society," designed as companion pieces to a series of the same name in the general press. In this article, Archbishop Joseph L. Bernardin of Cincinnati discusses what is involved in moral education. He presents varying viewpoints for general moral education, then examines the special dimension introduced by the moral teaching of Christ.

Archbishop Bernardin is president of the National Conference of Catholic Bishops and the U.S. Catholic Conference. He is also a member of the Vatican's Congregation for Bishops, a U.S. delegate to the world Synod of Bishops and an elected member of the synod's permanent council.

By Archbishop Joseph L. Bernardin

Moral education is an aspect of socialization—the process by which we grow in our ability to assume roles and responsibilities as members of communities.

One problem for moral education today is a tendency to overemphasize individual, isolated self-fulfillment apart from fulfillment in and through communal obligations. By contrast, a sound system of moral education places individuals in their social context and encourages them to assume their obligations not only to themselves but to others.

FOR BOTH CHILDREN and adults, the most basic issue of moral education, as of morality itself, concerns attitudes toward moral ideals or standards.

Young children begin by accepting more or less uncritically the moral standards presented to them by other people: parents, teachers, peers, and a host of others. Typically, a child's morality is a morality of obedience. To act according to other people's standards and precepts is to be good.

Sooner or later most people outgrow this simple equating of morality and obedience. Then they must determine their own attitude toward moral ideals. Two are possible, and the difference between them is the difference between shaping ourselves according to moral standards and shaping moral standards to suit ourselves.

FIRST, WHILE refining the ideals proposed to them early in life by others, or even substituting other ideals; individuals can adopt a basic attitude of willingness to submit their lives and behavior to moral standards. This attitude is the bedrock of morally good adult behavior.

However, an individual can also take a very different attitude, based on the assumption that moral ideals are merely external factors to be manipulated as one goes about the business of doing what one pleases and getting what one wants.

This attitude implies the repudiation of authentic community, which is based on recognition of the fact that the fundamental values to which moral standards point are as deserving of respect in other people as in ourselves.

MORAL CHOICES
in contemporary society

CHRIST'S MORAL teaching is described as a "law of love." St. Augustine's famous words are often quoted in this connection: "Love God, and then do what you will." This is a succinct and accurate formula, but it can be misinterpreted.

It does not mean that one who loves God can do absolutely anything, confident that whatever he or she does will be morally right. Sometimes it is said that Jesus was not a moral teacher. It is true that he was much more than just a teacher of morality. However, Christ did propose moral norms and identify specific obligations which arise from them.

An obvious question follows. Where is one to look in order to discern Christ's moral teaching as guide for his or her life today? There are several answers: scripture, prayer, and the events of individual life and human history are among the sources.

SO, IN A SPECIAL way, is Christ's Church, to which he sent his spirit and with which he promised to remain always. The Second Vatican Council stated the matter clearly: "In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the Church."



AGENTS OF MORAL EDUCATION—Who is responsible for moral education today: school, family, church or peers? In the last article in the Moral Choices series, Archbishop Joseph L. Bernardin of Cincinnati, president of the U.S. Bishops' conference, gives some answers. —NC photo

Of course, with respect to Christ's moral teaching as well as everything else he taught, the Church must seek to grow constantly in understanding of what he entrusted to it as well as in understanding of how to apply this teaching to contemporary circumstances.

When, however, the Church does propose moral norms and standards of behavior in Christ's name, as it has often done and will continue to do, its teaching is authoritative and trustworthy.

A SYSTEM of moral education which takes all this into account will make it a point to do several things. In the case of children especially, it will set sound rules of behavior and require that they be observed. As far as possible, these should be rules which children would set for themselves if they were morally mature.

Such a system will offer reasons for moral standards, and the reasons will be real ones, adapted to the age and development of the learner. "Because I say so" is not a satisfactory explanation even for young children.

It will offer children and young people opportunities to observe morally mature adults as they make moral decisions. This is particularly appropriate in the family setting.

IT WILL INTRODUCE children to the special dimension of Christian morality—the moral teaching of Christ, the role of the Church in articulating and applying his teaching, the helps and incentives to morally good behavior available in the sacraments, Scripture, prayer, and other sources.

It will give children relatively unstructured opportunities—in play, hobbies, sports (provided these are not too highly organized and competitive)—to participate in various human goods on their own initiative.

The work of moral education is complex and time-consuming. What has been said here only skims the surface. In a profound sense the future depends on the moral education of the present.

What the U.S bishops have to say

Many institutions of society have roles to play in realizing the vision we have attempted to sketch here. In a pluralistic society, religiously neutral public institutions and structures cannot be expected to embody the beliefs of any one religious group, nor indeed should they reflect an anti-religious view of life. They can and should help create the conditions in which values flourish in human lives and persons committed to Christian goals can pursue them without hindrance, without surrendering their rights, and with full opportunity to transmit their principles to future generations.

The obligation of creating these conditions rests in different ways upon different elements in society...

Upon the media, education, and all who transmit information and help form attitudes:

—To be deeply committed to the truth;

—To be respectful of persons and scrupulous to avoid advocating or inculcating false and corrosive values;

—To be eager to foster such community-building values as justice, charity, and the understanding that all human beings have a claim upon the goods of human life."

[From U.S. bishops' document "To Live in Christ Jesus: A Pastoral Reflection on the Moral Life."]

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First votes 'on camera'

'Call to Action' exercises bishops' views

From NC and SC news sources

CHICAGO (NC)—U.S. bishops here for their Spring meeting voted like members of a legislature on a vast number of topics and appeared undisturbed by television's intrusion into their deliberations.

They voted by voice or hand count:

—to establish a secretariat of the laity;

— to set up a committee to deal with the Detroit Call to Action five-year plan;

— to ask the Vatican to do away with the American Church law which automatically excommunicates Catholics who divorce and remarry;

—to issue a statement deploring attacks on the Church and oppression of religious freedom in Eastern Europe;

—to issue a statement warning against a 'utilitarian ethic' which would pursue recombinant DNA research at the expense of other values.

In a historic demonstration, coverage of the bishops' meeting was transmitted by satellite to at least 105 cable television systems in 54 dioceses, including San Diego.

IN ORDER to deal with the Call to Action proposals, the bishops split into eight groups to study the Detroit conference recommendations.

They dealt with the eight headings under which the bicentennial consultation grouped its recommendations: personhood, ethnicity and race, family, neighborhood, humankind, nationhood, and Church work.

Bishop Leo T. Maher was in the group on family and Bishop Gilbert E. Chavez in the group on ethnicity and race.

PARTICIPANTS in the workshop on family agreed generally that more attention should be paid to divorced and separated Catholics, and that a family life office should be established on a national level and in every diocese.

Bishops in the group on ethnicity and race accepted the basic recommendations made by the Call to Action, with certain qualifications.

Much of the discussion at the workshop on the Church dealt with ordination of women and married men to the priesthood, both of which were backed by the Call to Action.

THE BISHOPS however, voted to reaffirm their support of the Vatican's recent declaration in which the Church 'does not consider herself authorized to admit women to priestly ordination.'

They also reaffirmed that unless the Pope decrees it 'the priestly ordination of married men is not permitted.'

While the bishops' handling of Call to Action and their vote to lift the excommunication on divorced-remarried Catholics seemed to generate most interest, another development now taking place through the mail may have more personal impact on Catholics.

COMMUNION in the hand all but won the necessary support to become an option in Catholic churches throughout the United States.

The vote at Chicago did not produce the necessary two-thirds majority (183) but the margin was close enough that the 28 absent members could push the vote over the top. They are therefore being polled through the mail.

On May 5, just before the meeting ended, the bishops voted 179 to 7 to approve an 18-page document responding to Detroit, as amended.

THE AMENDMENT directed the president of the NCCB-USCC to establish a committee to develop the five-year plan drafted by the Detroit conference.

On May 1st Ed Mahoney, former parishioner of St. Patrick, passed away in Limrick, Ireland, leaving his wife Lillian, eight children and his sister Margaret. The family's been there since 1963.

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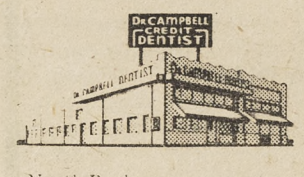
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Sr. Agnes, a founder of women's college, to end 28 years at USD

Southern Cross Reporter

With the end of the current school year Sister Agnes Murphy, RSCJ, will close her 28-year teaching career at what is now the University of San Diego.

But, at age 65, she is not retiring. 'It is time to move on,' says Sister Murphy, who, in August, will become adult education coordinator at Our Lady of Grace parish, El Cajon.

SHE WAS one of the Sisters of the Religious of the Sacred Heart who came to San Diego in 1949 to found the San Diego College for Women, which opened in 1952.

Several years ago the school merged with the San Diego College for Men to become USD.

During those years Sister Murphy taught history and philosophy, and now serves as chairman of the history department.

Her departure from USD will leave Sister Alicia Sarre, who heads the languages department as the only one of the founding Sisters still actively teaching at the school.

ENTERING the Religious of the Sacred Heart in 19[illegible]1, Sister Murphy was professed in 1939, and until coming to San Diego she taught in high schools in Nebraska, Illinois and San Francisco.

A reception and dinner honoring her years of service at USD will be held this Friday, May 13, at the Hanalei Hotel, San Diego.



LOCAL NOVICE—Sister Agnes Doerr of El Cajon recently made her first profession of vows for the Poor Sisters of Nazareth at the motherhouse in Los Angeles to Bishop John Ward. During the summer she will assist at the Nazareth House retirement and convalescent home in San Diego. She is the daughter of Mr. and Mrs. Robert Doerr of Holy Trinity parish, El Cajon.—SC

Free job bank for Vietnamese

A job bank designed to find jobs for Vietnamese refugees has been established by the diocesan Catholic Community Services in cooperation with the International Rescue Committee.

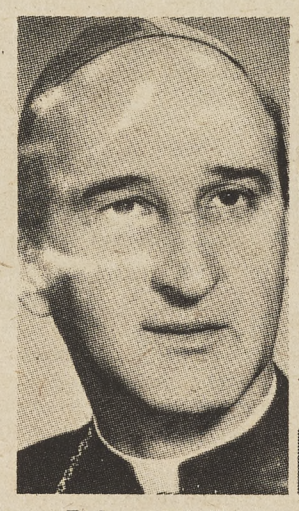
They are the two largest volunteer agencies involved with refugee resettlement in San Diego County.

The agencies have employment and training counselors to provide screening and referral services at no charge for both employers and employees.

The job bank has workers ready for work in the fields of medicine, engineering, drafting, teaching, mechanics and clerical work. There is also a great number of skilled and semi-skilled workers available for trainee positions.

Businesses and companies with jobs available are urged to contact the job bank by calling 233-0425 between 9 a.m. and 5 p.m. Monday through Friday.

BYZANTINE ORDINATION—Probably the first ordination to the priesthood in the Byzantine Rite in the Western United States will take place in the Immaculata church, USD campus, May 22, at 4 p.m. when Rev. Deacon Louis Sokach will be ordained by Byzantine Bishop Emil J. Milhalik, Eparch of Parma [Ohio]. The new priest is a parishioner of Holy Angels Byzantine parish, San Diego. In the United States the major Byzantine groups are of [illegible] origin numbering about 500,000. There are more than [illegible] million Byzantine Catholics in the world, of whom half are Ukrainians.



Bishop Milhalik



Deacon Sokach

'New Directions' for divorced and separated Catholics seminar theme

'New Directions' is the theme of a day-long seminar to be offered for divorced and separated Catholic men and women on Saturday, May 21.

To be held from 9 a.m.-4 p.m. at St. Terese parish hall, San Diego, the seminar is the third to be sponsored by Patrons.

THE organization is for divorced and separated Catholics 'who choose to live within their faith'. The group is affiliated with the diocesan Family Life Center.

Formal and informal discussions on annulment in the Church will be led by Father Michael Higgins, head of the diocesan Tribunal.

In other presentations, Father Michael Gallagher, Family Life Center director, will speak on the moral growth of the children of divorced parents.

ALSO speaking will be Dr. Stanley Kuffel, psychologist, who will discuss the spiritual growth and personal adjustment of divorced Catholics.

The day will close with Mass to be followed by an Italian dinner. Cost for the day is $4 and advance registration may be made by calling 236-1995 or 583-3591

Ecumenical series to focus on efforts toward Christian unity

Education in Ecumenism, a four-part series focusing on efforts toward Christian unity will begin next week sponsored by the San Diego County Ecumenical Conference.

A discussion of 'Roman Catholicism and Other Christian Traditions' will begin the series at 7:30 p.m., Tuesday, May 17, at St. Mark's Methodist church, San Diego.

IT WILL BE led by Father Charles Angell, SA, editor of **Ecumenical Trends.**

Earlier that day from 10 a.m. - noon, at University of San Diego, Father Angell will join Yearl Schwartz of the San Diego Bureau of Jewish Relations for a discussion of Catholic and Jewish relations.

The ecumenical series at St. Mark's will continue on Wednesday, May 25, at 7:30 p.m., with a presentation of the World Council of Churches meeting last year in Nairobi, Kenya.

ON WEDNESDAY, June 1, at 7:30 p.m., a panel of local clergymen, including Father Daniel Dillabough, associate at Blessed Sacrament parish, San Diego, will discuss 'How We Are United and How Are Divided.'

The series will end June 8 with 'Our Common Heritage', a festival of hymns and prayers of various religious traditions. Full details for the series are available from the ecumenical conference, phone 232-6385.

Convent site for day of spiritual renewal

A day of spiritual renewal sponsored by the Spiritual Life Conference will be offered Saturday, May 21, 8:30 a.m.-5 p.m., at the Benedictine Convent of Perpetual Adoration, San Diego.

Led by Sister Mary Prose of the Community of the Holy Spirit and Father Bernard Cassidy, SJ, of Christ the King parish, San Diego, the day will include several conferences and will end with Mass.

Donation is $5 and reservations may be made by sending a check to the Spiritual Life Conference, P.O. Box 16123, San Diego, 92116.

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Around the diocese

Bishop Leo T. Maher Confirmations:

Friday, May 13, 5:30 p.m., St. Theresa, Palm Springs.

Sunday, May 15, 10:15 a.m., St. Anthony, Upland.

Monday, May 16, 5:30 p.m., Immaculate Conception, Colton.

Tuesday, May 17, 5:30 p.m., Our Lady of the Valley, Hemet.

Wednesday, March 18, 5:30 p.m., Our Lady of Guadalupe, Highgrove.

Friday, May 20, 5:30 p.m., Immaculata, San Diego.

Bishop Gilbert Chavez Confirmations:

Friday, May 13, 5:30 p.m., St. Anthony, Imperial.

Monday, May 16, 5:30 p.m., St. Kieran, El Cajon.

Tuesday, May 17, 5:30 p.m., St. Charles, Imperial Beach.

Wednesday, May 18, 5:30 p.m., Our Lady of the Sacred Heart, San Diego.

Thursday, May 20, 7:30 p.m., Our Lady of Soledad, Coachella.

Father Richard Duncanson
Secretary

* * * *

Catholics are reminded that Thursday, May 19, is a holy day of obligation, the feast of the Ascension, marking the ascension of Christ into heaven 40 days after the Resurrection.

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of May 19 is Friday, May 13.

This issue of **Southern Cross** contains a special supplement describing the Niagra therapy beds.

Bazaar '77, St. Kieran parish, El Cajon, May 21, 22, 1-9 p.m., spaghetti dinner, games, food, music, proceeds to school expansion. Cost: $2.50.

CCD Reflection days, for principals, coordinators, Sunday, May 15, 1-4 p.m., St. Margaret Mary church, Brawley; Sunday, May 22, 1-5 p.m., Benedictine Convent of Perpetual Adoration, San Diego. Details: 297-7110.

Hawaiian Luau, St. Pius X parish, Chula Vista, Saturday, May 14, 8 p.m., food, floor show, dancing. Cost: $10. Proceeds to school. Details: 421-8122.

Charismatic day of renewal, St. Theresa parish hall, Palm Springs, Saturday, May 21, 9:30 a.m., potluck luncheon. Details: 345-4036, 346-1676.

El Carmelo Retreat House, Redlands, women's retreat for Riverside, San Diego areas, May 20-22. Details: (Riverside) 689-4300, 687-3630; (San Diego) 454-6075.

Cedar Community Center, San Diego, Wednesday film series, May 18, 1:15 p.m., "In Search of Lost Worlds". Also presentation by Midway Adult School drama group, Saturday, May 21, 1:30 p.m. Details: 235-6538.

Stalpar Club, San Diego, "Hobo Party," Saturday, May 21, 8:30 p.m., 9112 Rhonda Ave. Cost: $1.50. Reservations by May 20. Details: 560-8350.

Catholic Singles Club, San Diego, home Mass, Thursday, May 19, 7:30 p.m., 7700 Loma Vista Dr., La Mesa. Details: 460-9139.

Natural Family Planning lecture, Wednesday, May 25, 7:30 p.m., Christian Education Center, St. Pius X church, Chula Vista. Details: 423-5391.

Chicken barbecue and children's carnival, Precious Blood church, Chula Vista, noon-6 p.m., Sunday, May 15. Cost: $3 for adults, $2 for children.

Mission meetings, for school principals and coordinators, Holy Family school, San Diego, 3:30 p.m., May 16; St. Francis school, Riverside, 3:30 p.m., May 17; Holy Rosary school, San Bernardino, 3:30 p.m., May 18.

Charismatic teaching banquet, 8 p.m., Saturday, May 28, Holy Rosary church, San Bernardino. Dessert pot luck and presentation by Father Ralph Tichenor, S.J.

Charismatic Masses, Friday, May 13, 7:30 p.m., St. Anthony church, San Bernardino; Wednesday, May 18, 7:30 p.m., Holy Family church, Hesperia.

Third Order of Carmelites Discalced, Western Regional Conference, June 9-12, Seattle University, Seattle. Details: 712 19th Ave. East, Seattle, Wash., 98112; phone: (206) 322-1251.

Young married couples' retreat sponsored by John XXIII Center, San Bernardino, weekend of May 20. Details: 882-1248.

Priest' retreat, "Renewal of the Heart" by Father Louis Miller, CSSR, El Carmelo Retreat House, Redlands, Monday, May 23-Thursday, May 26. Details: 792-1047.

Spaghetti dinner and card party, Tuesday, May 17, noon, St. Patrick church, San Diego. Cost: $2.50. Reservations: 295-5621, 291-9122.

Parish carnival, St. Mary Magdalene church, San Diego, Sunday, May 15, 10 a.m.-6 p.m., featuring food, booths, games.

Rummage sale, St. Brigid auditorium, Pacific Beach, Saturday, Sunday, May 14,15, 9 a.m.-6:30 p.m. Food also available.

Pilgrimage tour, to Shrine of Our Lady of Guadalupe, Mexico City, sponsored by Guadalupano Society of St. Rose of Lima church, Chula Vista, June 24-July 1. Cost: $331. Details: 427-8630, 420-2736.

Court Mother of Divine Grace, CDA, San Diego, meeting Wednesday, May 18, 12:45 p.m., Ocean Beach Women's Club, 2160 Bacon. Details: 579-0468.

Mercy Hospital Auxiliary, officers installation luncheon, 11 a.m., Tuesday, May 17, Cafe Del Rey Moro, Balboa Park, San Diego. Details: 295-2349.

Third Order of St. Francis, St. Clare Fraternity, day of recollection, 1-5 p.m., Sunday, May 15, Franciscan Brothers' monastery, East Highland. Details: 862-3763.

St. Louise de Marillac, El Cajon, dance, Saturday, May 21, 9 p.m.-2a.m. Donation: $3. Details: 444-7876.

St. Joseph Cathedral, San Diego, archconfraternity meeting, 1:30 p.m., Tuesday, May 17. Details: 222-0840.

Concerned Citizens for Human Life, meeting Thursday, May 19, 6214 Rose Lake Ave., San Diego, 8 p.m. Details: 466-1507.

Strawberry Festival, Immaculata church grounds, San Diego, 2-4 p.m., Sunday, May 15, featuring ice cream, berries and fun.

Diocesan Liturgy Institute, for anyone involved in liturgy, Saturday, May 14, 10 a.m.-4:30 p.m., Holy Family parish, San Diego. Cost: $5. Details: Center for Liturgy and Prayer, 291-6225.

Fashion show and luncheon, Good Shepherd parish, Mira Mesa, 11 a.m.-2 p.m., Saturday, May 14. Cost: $2. Details: 271-7036, 566-9304. Reservations only.

Fashion show and luncheon, St. Adelaide parish, Highland, Saturday, May 14, noon. Cost: $3. Reservations: 862-3346.

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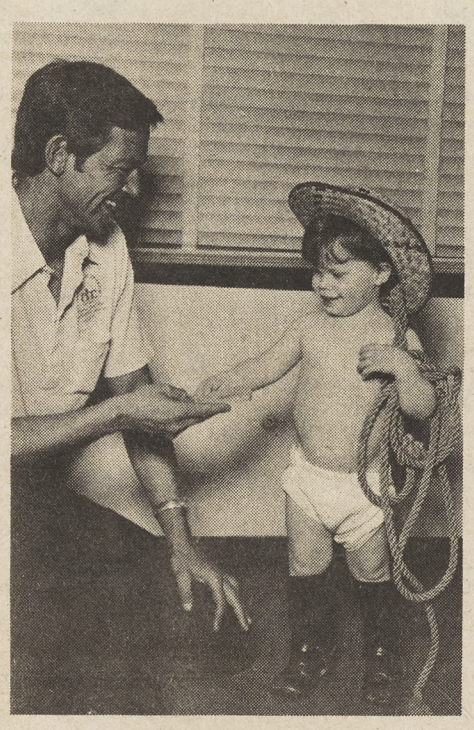
THE JEWEL OF THE MISSIONS by Msgr. Francis J. Weber. Los Angeles, Author, 1531 W. Ninth St. 223 pages, $10.

The jewel referred to in this title is old Mission San Juan Capistrano, once called "the lordliest of the California Missions." Msgr. Weber has edited all the articles and essays that have appeared on the mission and brought them together in more permanent form.

They vary in tone and scope, of course, from the crisp journalistic prose of the **Los Angeles Times** to the more current tourist literature. This Mission, the seventh founded by Father Serra, is the only building actually left in which he celebrated Mass, according to Msgr. Weber.

California history buffs will find this a fascinating addition to their libraries.

Father Charles Dollen



IT'S ROUNDUP TIME—"Johnny Spurit" [Michael Dwyer], mascot of Our Lady of Angels Roundup, gives a lot of tickets to Father Edward [Ned] Brockhaus, pastor of the San Diego parish, to turn the "hands" out for the annual Roundup. The bazaar will be held from 10 a.m. to 7 p.m. Sunday, May 15, on the parish grounds, 24th and G. streets, and features food, rides, game booths and entertainment.

On the screens

From U.S. Catholic Conference

AUDREY ROSE—a low-voltage chiller about a supposedly reincarnated 11-year-old girl who becomes an object of contention between a man claiming to be her father in her previous life and her shocked parents.

Because it presents a straightforward case for reincarnation and has several scenes of child suffering acute mental anguish, it is **for adults** only. (PG)

TV MOVIES include **Fear is the Key** (May 13, CBS, 9 p.m.)—fairly engrossing but improbable melodrama. **For adults and adolescents.**

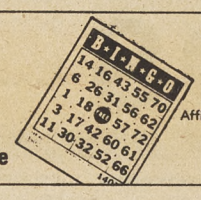
Earthquake (May 14, NBC, 8 p.m.)—the special effects are the real stars in this disaster film. Some vulgar language and some overt sexual aspects. **For adults.**

Paper Moon (May 15, CBS, 9 p.m.)—Ryan and Tatum O'Neal star as a team of unlikely con-artists in a thoroughly entertaining comedy. Some rough language and some adult jokes. **For adults.**

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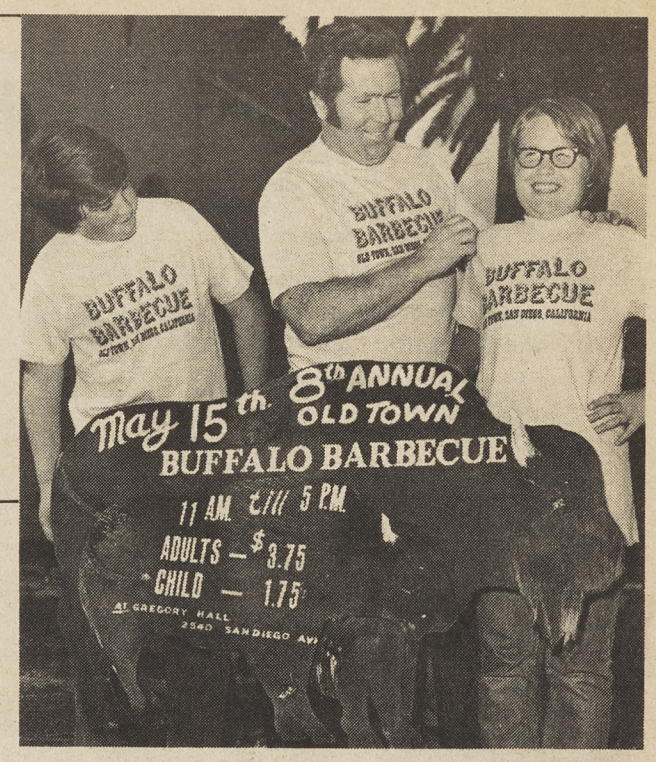
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BARBECUE T-SHIRT—Pat Doyle, chairman of the 8th annual Buffalo Barbecue, Sunday, May 15, sponsored by Immaculate Conception parish, Old Town, adjusts a T-shirt specially made for the occasion on his son Tim while brother Kevin watches. The barbecue is the parish's contribution to Old Town's 'Fiesta de la Primavera', May 12-15. Four buffaloes will provide the meat for an anticipated 4,000 guests.



Music program set

The UCLA Madrigal Singers will present a program of choral music under the direction of Don Weiss, Friday, May 13, at 7:30 p.m. at St. Brigid church, 4735 Cass St., San Diego.

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